

# The Onyx Informer

Northeastern University

Serving the African Diaspora ... A Griot in Today's Times

November 1993

## Freeing Black history of its mystery *Worldly historian tells it like it is*

By Damola Jegede  
Onyx Staff



Dr. Ivan Van Sertima speaks at conference for Black cultural centers.

Photo by Eustacio Humphrey

"When we study Europe, we see the best. In Africa, we study the worst," says Dr. Ivan Van Sertima, renowned historian and author of several books, including *They Came Before Columbus: The African Presence in Ancient America*.

Historian Van Sertima revealed inconsistencies in the telling of African and African-American history to a crowd of about 50 at a banquet held by the Association of Black Cultural Centers on November 6.

"What is past is still with us. We are born with the dead. We become stupid when we forget," says Van Sertima, underlining the importance of historical knowledge.

"A great schizophrenia has occurred in the European mind. They had to build a world that made them seem right; that allowed them to sleep at night," says Van Sertima.

As an example, Van Sertima discussed the fact that American cotton is intermarried with an African cotton. Such a dis-

covery amazed botanists; they could not figure out how it got to America, according to Van Sertima.

One theory was that the seed floated to America by itself. When scientists tried to put a cotton seed in salt water, the seed lost viability after three weeks. Scientist the theorized that perhaps a bird brought over the African cotton seed. It was eventually decided that the way in which the seed came to America was a mystery, says Van Sertima.

"All of our vision, all of our historical references about Africa has to be pushed aside," says Van Sertima.

"We all thought Pharaohs were born in Egypt. It is not true," Van Sertima explains. "It has been found that they were born in the part of Africa that is indisputably

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## Keep on Movin'

*Former Panther calls students to the struggle*

By Natasha S. Bramble  
Onyx Staff

The Black Panther Party — known to many, understood by few. To the black community they were icons, leaders, revolutionists. The government, however, perceived them as menaces to society, trigger-crazed youths starving for attention. One-time Federal Bureau of Investigations director J. Edgar Hoover labeled them the most dangerous organization in the country.

David Hilliard, former leader of this organization, spoke to Northeastern students on November 4th about the history of the Party. Hilliard is the author of *This Side of Glory*, which



Dave Hilliard, former leader of Black Panthers talks about the good ol' days.

File Photo

examines racial divisions in America.

Hilliard is the second Black Panther Party member to speak at Northeastern this year. Elaine Brown, once leader of the Panthers spoke at Northeastern in March, touting her book, *A Taste of Power: The Autobiography of a Black Woman*.

When founder Huey Newton breathed life into the Black Panther Party in 1966, the political landscape was dotted with revolutionary groups hallowing Marxism or black nationalism.

Notable supporters of the Panthers included Yale University president Kingman Brewster, conductor Leonard Bernstein and actors Marlon Brando, Jane Fonda and Jean Seberg.

The Black Panther Party, founded in Oakland, CA was "born out of the stress of the civil rights movement," Hilliard said. The Black Panther Party stretched nation wide with as many as 30 chapters. It was a home grown, grass roots organization.

"We were not about black empowerment," Hilliard said. "We had a vision and we knew black folks were powerless."

That vision was to reform

*Continued on Page 6.*

## Ujamaa Mart in Dudley

*Vendors unify for economic profit*

By Roger Davy  
Special to *The Onyx*

The Ujamaa Mart is more than consciousness. It is African economic tradition that everyone can benefit from, especially during today's tough economic times. Ujamaa is Swahili for Cooperative Economics and is the fourth principle of the African-American holiday, Kwanzaa. Mart is a market place or trading center.

Located at 62 Warren Street, in Roxbury's Dudley Square, Ujamaa Mart has been on local television news shows and was also visited by Massachusetts Governor William Weld. Several plaques were awarded to the mart, including one from the director of the Black Community Information Center, Sadiki Kambon.

Dr. Janita Johnson and cousin Donald Madrey began planning the opening of the Ujamaa Mart in June of

1992. Madrey, formerly a street vendor, surveyed the Boston area to find the best location for African-American stores.

Dudley Square proved ideal for the Mart. Madrey brought in his business, Missing Link, which sells Afro-centric T-shirts, hats and portraits.

The Ujamaa Mart has been open for almost a year. The mart was opened on pocket money that rented the entire place. In turn, the Ujamaa Mart rents to smaller businesses.

"There is a heavy accent on African-American commodities, but we also have a one dollar shop and a print shop. We like that Afro-centric flavor," says Madrey.

Fifteen businesses filled out applications, but on opening day only four businesses were operating. A second opening was scheduled for November 21, 1992



Ujamaa Mart vendors take a break from a busy day.

Photo by Roger Davy

with ten operating businesses.

Deyo Ayeni opened Deyo African Fabrics and Accessories in January of 1993. Originally from Nigeria, Ayeni attended Hunter College in New York. While in school, Ayeni would request traditional wear from her mother in Nigeria for different school events.

When Ayeni came to Boston, she saw the need for African traditional cloth-

ing, Ayeni says. She started out making Dashiki traditional shirts with matching hats and now both Ayeni and her mother make African dresses. Ayeni is capable of making up to fifty outfits a week. Eighty percent of Ayeni's prints are from Nigeria, and other fabrics sold include Kente Cloth as well as Mud Cloth.

Kike, (pronounced Kee-kay) is an African term

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AIDS On  
College Campuses



# Editorials

## Colorless construction at NU

A lot of construction has been taking place on campus. I walk through campus quite regularly. Therefore, I have had a chance to observe the people doing this construction during the day and in the evenings. The interesting thing that I noticed is that there are no people of color, or to be more direct, no African-Americans, Latinos, Asians, Arabs.... people with a lot of melanin in and out of the sunlight, doing the construction.

Such a lack of minority employment is striking to me. Northeastern University sits in the middle of Roxbury, Dorchester and Mattapan, and there is a plethora of minority businesses involved in construction and real estate in these areas as well as the Back Bay, Jamaica Plain... all parts of Boston and outlying areas.

I noticed that the general contractor for NU's construction is Lee Kennedy Co, Inc. on Dorchester Ave. in Boston. I have a funny

feeling that this is not a minority owned business. Northeastern University pays relatively little in taxes due to a non-profit organization status, yet utilizes government services in this area that people of all colors pay for in full with their taxes. Not to mention the fact that there are a number of students of color who attend this university and a sizeable number of minority faculty and staff at Northeastern University.

The decision to renovate Northeastern and the following "voting process" was, in my opinion, a farce. The voting process was far from objective, and there was obvious pressure on those who decided to vote to vote yes. This is evident from the massive marketing effort as well as how the people who administered the voting process handled themselves.

What the Northeastern renovation effort is really about is greed. Greed on the part of the administration and certain employees as

well as vendors and businesses throughout Boston who saw an opportunity to make some money. Since the renovation is in operation, it is only fitting that those who do profit are represented in a more equal fashion - I am sure that research will show that there are very few, if any business people of color gaining any profit from the renovation of Northeastern.

The color of who makes any real money out of the renovation process is representative of where minorities really are on NU's priority scale - and with the recent plans to dismantle the African-American Masters in Residency Program after practically crippling its director by with phenomenal financial cutbacks...well, let's just say that actions speak louder than words. When it comes to true cultural diversity and empowerment, I don't know about you, but all I can hear is a very faint murmur.

Damola Jegede

## Pulling out the issues

By Lori Nelson  
Onyx Staff

To be or not to be, that is the question. Northeastern University Black Student Association has struggled through tight situations, but it is here to stay.

When formulating a new type of Black student association, what will the students expect to see? An association that will focus primarily on education and the system versus socializing and using the organization as stepping stone for personal benefits. An organization that will be for all people of color on campus, one that will cater to everyone's needs.

The history of NBSA is for the most part well-noted. There have been great strides made by those who were dedicated enough to a cause and to a people to promote and make change.

Events like the Ignacio St. Rose scholarship fund, the increase of students of color in Student Govern-

ment and programming designed to increase knowledge about the good and bad of Financial Aid, have brought progress to the campus community.

Who really benefited from the progress aside from those who made an impression of genuine commitment to the organization. Did this progress increase black on black relations on campus. In other words, can we walk by each other and speak? Better yet if we do speak, when we walk by each other can we do something else besides read each others' cards?

And about the budget. Will there be an increase in funds, one that would allow NBSA to bring in educational speakers? One that would allow the office to be properly equipped regardless of whether it is located in the Eil Center or the John D. O'Bryant Institute.

Although NBSA is the umbrella organization for all of the other organizations

Continued on Page 4.

## Vibes from the Onyx scribes 1973, ANTHONY D. ROBINSON

As the academic school year begins, black students are confronted with serious questions. Particularly, those who are the recipients of financial aid, as well as high school brothers and sisters depending on financial aid in order to go college. For those in college the question is: "Will I get financial aid throughout my collegiate years?"

Perhaps, the main question is, "Shall I sit around in my room, and be complacent about the 'outrageous' conditions of black students, and of black people nationally, and worldwide in general," or shall I stand up like a MAN or WOMAN, to struggle against the injustices that black people are constantly experiencing; since the day our ancestors were packed on ships for the sake of exploited labor."

The reasons why these questions are paramount are due to the current world's economic situation. While our brothers and sisters across the ocean are fighting for self-determination in Zimbabwe (Rhodesia) and

Anzania (South Africa), they are forcing the major corporations to lose money! Now, since most of the corporations over there are subsidiaries of American firms, the prices in this country are increasing in order to maintain their profits. Just ask your parents (if you haven't already heard them complain after grocery shopping).

What black students must realize is that the reason why so many black students are going to predominately white institutions, is the result of the "blood, sweat and tears" that black students shed in the 1960s. In other words, "They took it to the streets."

Now, in the 1970s, black students have been taking it easy, every man/or woman for themselves, while all that we have gained from the 50s and 60s have been "snatched" from under us. For the past couple of years black students were just reacting from the blows that were being thrown at us, instead of being the one to throw the "touchdown pass."

Now is the time for us to

strengthen ourselves ideologically, mentally, physically and morally, in preparation for a long hard struggle. Every thing we do must be a reflection of our desire to see New African People attain their rightful position in world history.

First, we must realize that we are New African People. Our history tells us that this is so. We are no Negroes and Niggers. We are African People held captive in America. We are prisoners of war, the war that was

waged on Africa by Europe and America since the 15th century. We are the descendants of the survivors.

Secondly, we must understand that we are colonized people. We must adopt the position that we are New African People inside the United States constituted as an oppressed nation. We must realize that the nation-within-a-nation concept is very relevant to our situation because it was

Continued on Page 4.

## ANNOUNCEMENTS

• Sistah, you and your sisters should talk. Check out *Sisters Talkin' and Testifyin'* on November 23 at the John D. O'Bryant African-American Institute, Amilcar Cabral Center and let everyone know how you feel about attitudes, cliques, male/female relationships, popularity, sisterly relations, positive self-image and more. For more info, call 373-3141.

• The Office of the Diversity Coordinator wants you to become a co-op buddy to a freshman. Visit 202 Stearns Center or call Sherri at 373-3441 for more information.

• The Boston Adult Literacy Fund is looking for volunteers to participate in the Boston area collegiate campaign. The Fund supports adult literacy programs in all of Boston's neighborhoods. Call Joanne Appleton Arnaud or Cheryl Lower at 266-1891 for more information.

## The Onyx Informer

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The views expressed in The Onyx Informer are those of the author and not necessarily those of the administration of Northeastern University or the Onyx Informer Editorial Board.



# Onyx History Lesson



found expression through written word – *The Onyx Informer*.

*The Onyx* was founded at N.U. in 1972, born from a black student newsletter called Panga Nyeusi.

*Onyx* was the chosen name for the publication because of the stone that it is named after. In its natural state, the *Onyx* throws off different bands of color, representative of the variety of shades you will find within the African Diaspora.

Through the years, a great tradition has been kept. The *Onyx Informer* has provided timely information pertaining to students of color, dealing with campus, Boston community,

nation and global issues. In 1980, the addendum *Informer* was made to indicate the goal for years ahead.

In the 70's, the 80's and the 90's, the *Onyx* has tried to uphold the founding vision: generating information for and about people of color. With headlines such as "Black vote elects Carter," "The African-American Studies Department A Valuable Educational Tool," "To Be Equal – The State of Black America 1983," The Institute re-evaluates students demands," the list continues, it is evident that the *Onyx Informer* has been a useful tool in analyzing the state of people of African descent on and off campus and throughout African communities.

In the 90's, the *Onyx Informer* has undergone reconstruction with the intent of improvement, but the tradition of the *Onyx* has not been forgotten. Undertaking the slogan "Serving

the African Diaspora.. A griot in today's time," today's *Onyx Informer* staff plans to uphold the same standards laid down by our forefathers, hopefully passing on a tradition for many years to come.

*Just so you know...*

A griot (pronounced gree-o) is a storyteller in African tradition. As many know, in many ways, African and consequently African-American history has been maintained orally. For this reason, the griot has served the important function of preserving African history.

*The Onyx Informer* is a newspaper, keeping record of events that takes place on-campus, in the Boston Black community and around the world. It is our hope that future generations will be able to look to *Onyx* issues to get a feel for what was happening in the 90s and beyond

## BLACK FACT

### *Fishin' for Religion*

*The government is happy with most Baptist churches 'cuz they don't do a damn thing to nurture brothers and sisters in the revolution. Baptist teaches dying is the only solution. Passiveness causes others to pass us by.*

*-Arrested Development*

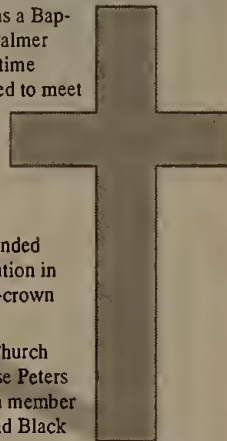
Between 1773 and 1775, the first Black church, independent of white support was started in Silver Bluff, South Carolina. It was a Baptist Church, started by Mr. Palmer (first name unknown). In a time when slaves were not allowed to meet on their own, slave owner George Galphin not only helped organize the church, but was a member of the congregation.

The church was disbanded during the American Revolution in 1778 when Galphin, an anti-crown colonist, fled.

Silver Bluff Baptist Church was revived by the Rev. Jesse Peters in 1781, and George Liele, a member of the church, began a second Black church in Savannah, Georgia.

Black Baptists were at the forefront of creating a national religious organization in 1867. The organization was named The Consolidated American Baptist Convention, forerunner of what is known today as The National Baptist Convention, U.S.A., Inc.

The Baptist Church has the highest membership among African-Americans today, with a total of over 7 million members.



## The John D. O' Bryant African-American Institute

presents

# KWANZAA FEST '93

Come celebrate with us in '93!

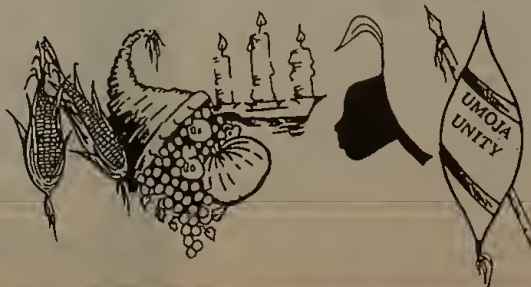
The fun starts at 5:00 p.m on December 3rd in the Ell Student Center Ballroom.

Our honored guest for the evening will be Dr. Jamaderi Kamara, from UMass Boston's Black Studies Department.

The **Kamaru (feast)** will directly follow the ceremony and will be held in the Amilcar Cabral Memorial Student Center on the first floor of the John D. O'Bryant African-American Institute.

All are welcome to attend, participate and experience KWANZAA FEST '93!

Dial 373-3141 for more information.



"Harambee!"  
"Let's work together!"



# Somalia coverage gets thumbs down

## Local African-American journalists cit bias in reporting

By Zachary Dowdy  
Special to the Onyx

American reportage of the human tragedy in Somalia was described as chauvinistic, superficial and downright inaccurate when critiqued this summer by three panelists discussing the media's coverage of the east African nation's plight.

The panelists, whose discussion was moderated by Odetta Rogers of NBC News, were Leonard Greene, a Boston Herald columnist, Andrew Jones, a broadcast journalism professor at Northeastern and an independent television producer and Janine Jackson, research director at Fairness and Accuracy in Reporting.

The coverage oversimplified a complex political and social situation, portraying the crisis as a starving population that simply needed to be fed, said Jackson. The situation was projected, like many Western portrayals of crises abroad, as a problem with a good guy (the United States), a

bad guy (Somali thugs) and a moral (the US comes to the rescue again), she said.

Somalia's problems had historical roots in US support of deposed ruler Mohamed Siad Barre, whose ouster gave rise to battles for power among those groups that drove him out of the country, explained Jackson. Food became a weapon in these battles as leaders of large clans stole goods and deprived people of rations.

Jackson was skeptical of the US government's assertion that the relief effort was purely humanitarian, adding that Somalia's location at the Horn of Africa is a key strategic location for access to the oil and waterways of the Middle East. She also pointed out that some critics of the relief effort have said the manner in which the food was delivered allowed thieves with guns to steal the goods and keep large groups of people hungry.

Crucial issues that needed to be explored — the country's potential oil reserves

and Somalia's relations with the superpowers during the Cold War and lenders like the World Bank and International Monetary Fund, were never aired on the networks, nor did they grace the pages of the major newspapers, stated Jackson.

Territorial conflicts similar to the problem in the former Yugoslavia were also absent from the hulk of reportage on Somalia, said Andrew Jones, who filmed soldiers participating in Operation Restore Hope. A major reason for the fighting among the so-called warlords is turf and power derived from controlling land areas, according to Jones.

Media reports have simply blamed the crisis on bands of unruly thugs seemingly preying on their people for no reason, said Jones. It was those turf-related conflicts that made food such an effective weapon in the regional wars going on in the country.

Many of the soldiers Jones filmed said they

disagreed with the operation. One marine said: "It's like we're killing our own people." But because of censorship, government or self-imposed, few if any marines were quoted in the mainstream press expressing their discontent, said the journalist.

The Western perspective effectively prevented American journalists from performing their jobs well, said Leonard Greene. The cultural chauvinism and nationalistic arrogance displayed by the soldiers and the media personnel themselves probably precluded fair and accurate reporting of the problems in a country that had received little Western media coverage before the current crisis.

The columnist said he

witnessed a cultural gap exacerbated by the difference in language and religion, adding that while it seemed that the Somalis were willing to accept the customs of the people invading their nation, the Western journalists were less inclined to learn of and appreciate Somali culture. Such assaults on a country and the blatant lack of respect for the news subject Greene found appalling and unprofessional.

It was concluded that much was said in the media about how generous the US had been in helping Somalia, but little about how poorly Somalis were treated during the operation.

This article appears courtesy of National Association of Black Journalists, Region 1 journal



## DNBSA

Continued from page 2

associated with color under the guidelines of its constitution, NBSA needs to focus on NBSA only.

The strength and ever increasing upward mobility of other organizations should only be used as role models. Their ability to manipulate the system to their advantage along with the connections that they have with president Curry should only be used as an example.

Will the E Board be capable of pulling all of this off, creating a path for future students to follow? Will the needs of students of color be met by increasing membership and promoting a new take no shorts attitude when it comes to the business of people of color on campus? Maybe it's just me, I mean it seems that although people do have a general interest in making this school a better place for people of color that everyone is out for self.

With this kind of mentality, what would be the purpose of NBSA besides looking good on a resume, or sounding good to impress someone. Or maybe it looks good to a particular group that a person is interested in



Cheryl Owens, President of NBSA

becoming a part of.

Not that this is bad, if this is the type of person that you are. But don't front like you care when in truth you don't. Or don't act like you are down for a cause when in fact you aren't, or maybe you are down for a personal cause something on the DL tip, and we all know what that means. All of that needs to be left at home especially if NBSA is supposed to be about business.

To the E Board, aside from all of the criticism that you have heard and will continue to hear, you are to be commended for putting up with the pettiness of hearsay.

Hopefully the difficulties that you have encountered

with faculty, staff and peers, will strengthen you more. Therefore when you are faced with obstacles that are for the most part constantly staring you in the face, you can reflect on what has already occurred as an example of how life really is.

Good luck to you and with the ideas that have been made into reality and your ideas for the future, NBSA will continue to build and grow for the betterment of students of color.

By the way, welcome to the "game" called life.

## DNBSA - 1973

Continued from page 2

European Imperialism seeking a slave labor force to work the newly discovered land in America that justified our kidnapping, the stripping of our culture and forcing together of different tribal groups that ultimately for the sheer sake of survival, forced us into the Mighty Black Nation that we are today. As an oppressed nation, (not minority grouping) we have the divine right to our political freedom, to come land and to the 400 years of reparations (back pay) owed to us by this racist regime for the work and blood of our forbears.

Thirdly, we must understand that as an oppressed nation our oppression is twofold, Racial and Class oppression!

It is upon black students to see much work get done, to see black students come to life, come to the aid of the black masses with new ideas, creativity and vigor and help shake off the psychological chains of

oppression!

WHICH WAY,  
BLACK STUDENTS?

REMEMBER THE  
CHILDREN OF  
BIRMINGHAM  
\*REMEMBER THE  
CHILDREN OF SOWETO!

DARE TO STRUGGLE...  
DARE TO WIN!

AMERICAN PROGRAM BUREAU PRESENTS

LIVING THE DREAM, INC.

IN AN ORIGINAL MUSICAL PLAY BY JAMES CHAPMAN

"One of the best plays in New York."  
- Village Voice

"engaging... outstanding... excellent by any standard!"  
- City Sun

"absolutely superb! Never before I have seen such a large audience so thoroughly entertained by a single play."  
- Huntington State University

**7:00 P.M.**  
**11/30/93**  
**Blackman Auditorium**

**OUR YOUNG BLACK MEN ARE DYING AND NOBODY SEEMS TO CARE**

**CUP Event**  
**\$3.00 w/NU ID**  
**\$5.00 w/ Coll. ID**



# Newsworthies

**Don't Believe the Hype**  
*NY Rapper proves you can't always believe what you hear*

NEW YORK, N.Y. — Public Enemy's Chuck D settled with St. Ives and the McKenzie River Corporation in an infringement trial scheduled for hearing on November 1, 1993.

St. Ives ran a radio ad in 1991 that used sound bites of Chuck D. The bites were arranged so it seemed the rapper declared the malt liquor "number one" and "incredible."

The rapper, known for his campaign against malt liquor, recently released a statement saying that the settlement was enough to cover his legal fees and compensate for the use of his voice without permission.

— as reported in  
*The Source*

**Trouble in the New Jersey Gubernatorial**

TRENTON, N.J. — The

road to governor is getting rocky for New Jersey's Governor-elect Christine Todd Whitman.

*The New York Times* reports that the United States Department of Justice and the office of the New Jersey Attorney General are investigating claims that her campaign members paid off members of the African-American community to keep their Democratic votes to themselves.

Although Whitman denies payoffs were made, she says she'd resign if the allegations are proven true and if such actions changed the outcome of the vote.

Democratic committees have filed a lawsuit in Newark's federal court against Whitman's campaign manager, Edward J. Rollins, the Republican State Committee and Whitman's campaign.

The Federal Bureau of Investigations now has a phone line for anyone with information concerning the allegations.

**Indigenous land claims split Connecticut communities**

BRIDGEPORT, Conn. — Rev. Al Sharpton is at it again. After lending support to the struggle of African-American Native American Indians making ancestral claims to land in Bridgeport and surrounding towns, there has been a split in the Native American Indian community as well as the Bridgeport community.

After the local NAACP chapter checked out the claim of Connecticut's Golden Hill Paugeesukg tribe and found it legitimate, the tribe garnered local support from African-Americans.

Such support elicited a *Hartford Courant* cartoon poking fun at African-Americans dressed up as Indians and harassment of African-Americans driving near the Paugeesukg reservation by state troopers.

— report compiled from *The New York Amsterdam News*.

**African Americans ignore Wilkerson endorsement**

BOSTON — Despite Rep. Diane Wilkerson's (D-Roxbury) endorsement of former State Representative Jim Brett, Roxbury voted by nearly a four to one ratio for Mayor Tom Menino. In ward 11, Menino received 2,085 votes compared to the 773 that Brett received. In ward 12, Menino received 1,324 votes compared to 577 votes for Brett. Both wards represent Roxbury.

Menino won 18 out of 22 voting wards and swept mostly black Mattapan and Roxbury with 78 percent; he received 74% from the Latino section of Mission Hill. He also received 74 percent of the vote in Chinatown. Out of 233, 228 registered voters in Boston, only about 50 percent actually voted at the polls.

— report compiled by  
Dell Hamilton



David Hall recently installed of N.U. Law School.

**Hell tapped to head N.U. Law School**

NU's law school has a new dean — David Hall. A professor at Northeastern University for eight years, Hall became the first African-American dean of a law school in the Boston area this August.

"He's considered one of our top faculty members. His work on civil rights and racism in American law and his commitment to public service make him uniquely suited to head this... law school," University President John Curry said of Hall.

## Why Not Take An African-American Studies Course?

### COURSE SCHEDULE FOR WINTER 1994

KEY #	COURSE #	COURSE TITLE	INSTRUCTOR	ROOM	SEQ/TIME
06415	AFR1193	INTRO AFRICAN-AMERICAN STUDIES	BAILEY		MWTH3:00
06483	AFR1193	HISTORY BLACKS/MEDIA & PRESS	FREYDBERG		TF10:30-12:10
06436	AFR1151	AFRICAN-AMERICAN ART HISTORY	CHANDLER		TF9:15-10:55
06441	AFR1156	FOUNDATIONS OF BLACK CULTURE	LOWE		MTTH1:35
06457	AFR1156	MUSIC OF AFRICA	BROWN		MTTH2:50
06462	AFR1193	AFRICA TODAY	PANFORD		MWTH8:00
06478	AFR1156	BLACK EXPERIENCE IN CARIBBEAN	JOHNSON		MTTH1:35
06483	AFR1280	JAZZ ENSEMBLES	LOWE		TH6:00-10:00
06483	AFR1280	CONTEMPORARY ISSUES	WHITE		MTH1:35-3:15
06506	AFR1271	POVERTY & POLITICS	WARREN		TF9:15-10:35
06506	AFR1280	BLACK PSYCH IDENTITY	COLE		MTTH1:35-2:40
06511	AFR1280	THIRD WORLD POLITICAL REL.	GEBRE-MEDHIN		MWTH9:15
06527	AFR1193	HISTORY OF WEST AFRICA	TBA		TWF11:45
06532	AFR1470	BLACK POLITICAL THOUGHT	WHITE		MWTH10:30

**Please Join Us For "STORMY MONDAY"**

**November 29, 1993 11:45-1:30 Room 090 Snell Library**

Leroy Johnson, African American Studies, Northeastern University "Ahmed Sekou Toure and the Reconquest of Political Independence in Afrique Occidentale Francaise."

**December 6, 1993 11:45-1:30 Room 090 Snell Library**

Robin Chandler, African American Studies, Northeastern University "Culture and Politics in South Africa: Mobilizing for Post-Apartheid Futures."

Department of African-American Studies  
Dr. Ronald Bailey, Chair

132 Nightingale Hall  
617-373-3148



## D Ujamaa

Continued from page 1.

which means person we treasure and is the name of another business inside the Ujamaa Mart. Run by Rose Robinson, Kike is a boutique shop with futuristic clothing, collectors items and clothing accessories for women and men. Robinson also sells one-of-a-kind, hand-made jewelry.

"We sell casual clothes as well as men's sports coats, cuff links and women's bracelets. I also custom design jewelry," says Robinson.

For the summer, Robinson will sell caps, T-shirts and shorts. Robinson started in a booth inside the Ujamaa Mart and then moved into a room. Six weeks ago, she moved into bigger room and if opportunities arise she will expand, but will remain in the mart.

Toni Hasberry runs Hasberry's Discount Dollar Store and has been in the mart since November 21, 1992. Hasberry sells household products, items you might find at other stores for sometimes double even

triple the price.

Hasberry says she takes no losses by selling goods for the only one dollar. She buys her products wholesale from Providence and Taunton which enables Hasberry to mark down her prices. In addition, Hasberry says African-Americans are taken for a ride at most stores within the community.

Ayesha Johnson, of Sistah's Afro-centric Book Store, says the name of the store came about because of its owners. Dianna Christmas, Ganita Johnson and Dyanne London are the founders of the bookstore.

"The authors vary, but they are all Black," says Johnson. "The goal is to expand the bookstore so that another business may move in," Johnson continues.

Angela Flemming sells unique gifts and collectibles out of Alterations and Creations inside the Ujamaa Mart. She also sells reproduced pieces from the American Nostalgic Collection at affordable prices. Flemming shares her room with two other businesses owned by Jacqueline Mu-

hammad and Usef Abjul Wali.

Black Pearls is one Boston's African print clothing stores and is also located inside the Ujamaa Mart. Pat Orr, sales associate for Lula Christopher and Genita Johnson, sells Nigerian wear, wax prints, tie dies, short sets, and men's shirts. Orr hopes to expand her franchise in the future.

Shirley Coleman of Ebony Umoja (Unity) Enterprises, based in North Carolina, specializes in Afro-centric wall wear and statuettes. Coleman offers Afro-centric art at reasonable prices.

Coleman bakes her wares for twenty-five to thirty minutes and custom paints them. The pieces are sold all over the globe. Surprisingly, Coleman started her business with her unemployment check.

In Bernice's Sweet Shop, you'll find candies, juices, and other refreshments.

Jump on any bus right behind campus at Ruggles train station, and take a ride to Dudley Square. Say what's up to the Sistahs.

## D Panther

Continued from page 1.

the black community. The Black Panther Party saw to it that the basic needs of the black community were met. Their intent was to provide positive reinforcement to the youths.

The Panther's method — the 10 Point Program. This program dealt with a list of ten issues the Panthers felt needed to be addressed in the black community. Issues included providing educational assistance to the youths, full employment and forming a national health

care agenda which would aid those financially unable to receive assistance.

Hilliard called the Panthers "heirs" to Malcolm X, a major supporter of the Black Panther Party. They considered him "the spirit of the Panthers. He was the father of our movement," Hilliard said.

Although the Panthers respected Martin Luther King, they couldn't, at the time, accept his non-violent means. They opted to follow Malcolm X's "by any means necessary" philosophy.

"We believed in an eye for an eye," said Hilliard.

Critics accused the Panthers of advocating violence, but Hilliard said weapons were used solely for defensive purposes.

"We were not an organization of thugs, misguided youths... our policy was self-defense and national salvation," Hilliard said.

Critics also claimed that the Party was sexist.

"Our organization always had women in its leadership," said Hilliard, mentioning Katherine Cleaver, former Roxbury head and Francis Carter, New Haven, Conn. chapter founder.

The Black Panther Party

## MouthWatch

"African Americans and Latinos forget about things that happen and then we start getting used to injustices. We were starting to take it [crack] for granted, seeing zombies walking our streets and robbing our parents. So it's time to do a little reminder."

**Ralph McDaniels, director of Professor X's video, Close to the Crackhouse**

"I, along with 75 percent of other blacks in this nation were conned. Clarence Thomas has turned out to be the house Negro. Here is a man we thought we could have some faith in because of his humble background, but now I do feel foolish."

**Royce Esters, president of Compton, CA NAACP branch in Emerge. The chapter broke from NAACP to endorse Thomas' nomination to Supreme Court Justice.**



Calvin Hodnett, an advisor for Project Ujilma at the John D. O'Bryant African-American Institute, talks to Ujilma student Valerie Hill. Photo by Damola Jegede

desperately struggled for self reliance and the only thing they asked for was "the resistance of American (government) imperialism," Hilliard said.

"We were in coalition with the Yuppies and the Hippies and all those other people," Hilliard said with a laugh. "We worked with anybody who wanted to work with us," he continued.

Hilliard did give respect to Kwanzaa founder Ron Karenga for the contributions he made to the black community. However, he labeled Karenga a cultural nationalist, a decoy. Hilliard said he was a tool for the FBI.

"He was working with the police, killing us (Black Panthers)," Hilliard said.

"If you guys want to make a change, study history. Don't do what we did because history does repeat itself," Hilliard advised, admitting that a lot of patience is required.

"It's a protracted struggle, it doesn't just happen overnight. We learn that revolution was not an easy process, it took generations... We Black Panthers were the continuation for every black slave who struggled for what was rightfully ours," Hilliard

said.

Hilliard encouraged young blacks to continue the struggle.

"We left you a vehicle, all you have to do is occupy it and drive forward," Hilliard said.

Hilliard said the youths need to "start listening to Farakhan to establish some respect for each other." He expressed concern about black youths in the inner cities destroying one another.

"Back then we had our guns pointed at the government, now their pointed at each other," Hilliard said.

Some rappers are partly to blame for the abundance of crime and drugs in the inner cities, Hilliard said, referring to actor/rapper Tupac Shakur's recent arrest for allegedly shooting two off-duty police officers.

"I think Tupac is out of his mind and Dr. Dre is irresponsible...these guys ought not to make money out of this (business)," Hilliard said.

Hilliard in the end said he wanted students to be the role models.

"Forget about Michael Jordan and Arsenio Hall. You have a good leap in terms of being relevant in this society."

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## Fall '93. . . The Golden Age of Hip Hop!?



Eric Sermon of EPMD  
- Gone Solo

By Korey R. Whitfield  
Special to the Onyx

The "Old school" has come full circle and the time is at hand! Stacks have taken a look back into their pasts realized some of the most innovative sounds in years! The rhythmic flow of **Tribe Called Quest's** new album, *Midnight Marauders* (Jive/RCA) (which comes out as this review is written), the **Fat Beats of Eric Sermon's** LP *No Pressure* (Def Jams), the creative and progressive fusion of performance styles in **De La Soul's** *Buhloone Mindstate* (Tommy Boy), and

**KRS-ONE's** return to his classically, *Criminally Minded* form through *Return of the Boom Bap* (Jive/RCA) should provide a heavy ration of skills, knowledge, and experience for well into the 90's.

**Tribe** has dropped an instant classic. In this extension of, *Low End Theory*, **Phife** once again reasserts Himself as one of the true masters of verbal flow (check out "We Can Get Down"), as **Q-Tip** drops Rhyme which dazzle the heart, mind, body, and soul. The "dynamic duo" has combined the best attributes of the two previous albums, mixed it with their latest musical excursions and the result is something for all contemporary artists to compare themselves to. The arrangement is unique, the production is flawless and reveals Mr. Mohammed as one of the true masters in the studio. Sure hits include, "Midnight", Lyrics to go, and "Clap Your Hands", while "Sucka Niggas" should satisfy the underground.

The aftermath involving the Fall of EPMD has settled, and now **Eric** is back to business. **Eric Sermon's** *No Pressure* proves to all that even going solo, his jams are still gold-plated. His incomparable style laid over fat tracks results in a product which is sure to succeed. This tape is sure to fill the void of Bass in many a sound system. "Hitting Switches", although released on the *Who's The Man?* soundtrack, remerges as a favorite track along with "Stay Real" and "Safe Sex".

**De La Soul** has grown older and a whole lot wiser. Their Experience in the business has given them a truly unique perspective on the progression of the music and the movement. *Buhloone Mindstate* takes you on a ride through various Black music styles, and incorporates live instrumental performance as well as allowing **Dj Maseo** to flow on the tables and in the production studio. Various guest artists add flavor such as **Dres** (from *Black Sheep*), **Guru** (from *Gangstarr*) and **Maseo Parker** (sax player for *James Brown's* "JB's"). The album's debut single "Breakadawn" is steadily seeping into the eardrums the multitude. Cuts like "Ego Trippin' [Part Two]", and "Patti Dooke", featuring **Guru** are sure to be heard in the jeeps and on the streets. As **Posdnuos** and **Trugoy** state in the "inTRO", "It might blow up, but it won't go pop!" Once again **De La Soul** has brought Hip Hop in bright and new directions.

**KRS-ONE**, after a little too much sex and violence, has bounced back strong. *Return of the Boom Bap* puts **KRS** back on the map. The teacher has gone back to basics and the results insure us that no one in the industry can touch the knowledge of **KRS**, and no one can duplicate the skills of **Premier** (*Gangstarr's* DJ who produced the album). For verbal lessons, check out "Black Cop" and "Sound of da Police". For beats "I Can't Wake Up" and "'P' is Still Free".

These four albums alone could fill my eardrums for months, but **don't sleep!** A multitude of artists, both "Old school" and "New"; East Coast and West, are about to invade your airwaves with beats to take you through the 90's and beyond. . . Stay tuned, keep your ear to the underground, and be sure to check out the next issue of *The Onyx Informer* for info on the Fat Tracks and the Hype Beats!

\$\$\$  
\$\$\$

How will I salvage my  
freshman year, financially?

How can I calculate my  
tuition balance?

Has my financial aid  
been deposited?

How much do I owe  
the bursar?

How will I pay for the  
fall and winter quarters?

How can I apply for  
assistance next year?

Are these and other questions about  
financial aid running through your mind?  
Come see us about the answers.

The Office of  
Minority Student Affairs  
invites you to our annual

## FINANCIAL AID WORKSHOP

\$\$\$  
\$\$\$

Come meet the  
Dean Ella Robertson

December 6, 1993

John D. O'Bryant  
African American Institute,

Amilcar Cabral Center

Activities Period (11:45 - 1 p.m.)

Entertainment: Reviewin' thangs



## D Van Sertima

Continued from page 1

black. Nubia."

"Historians found there the beginning of writing - hieroglyphics. They were so rich they were represented holding gold balls," says Van Sertima.

"We are startled by African medicine," says Van Sertima of member of his profession.

Ancient African nations such as Mali were performing successful surgery and using certain medicines long before Europeans, according to Van Sertima.

Curative medicines such as strychnine for glaucoma, tetracycline and aspirin were found in the bones of ancient Africans, says Van Sertima. Tetracycline was not used in the United States until 1950.

In Mali, doctors were performing eye cataract surgery. In other parts of Africa, Cesarean sections were being performed with 100% success, says Van Sertima.

"The Europeans went to Africa, studied the Cesarean section surgery and printed it in their medical journal. They never mentioned Africa," says Van Sertima.

Van Sertima makes it clear that he does not hold a grudge against Europeans.

"I do not say these things out of hate. It goes beyond black and white. We are at the most critical point of history in the world. We must go beyond these polarities," warns Van Sertima.

"We must become aware of the dual histories."

"It was Louis Latimer who developed incandescent light. Thomas Edison was a brilliant man, but Latimer developed the technique for keeping the light burning. It was Louis Temple who transformed the whaling industry with a harpoon," says Van Sertima.

"Thirty-five inventions in the railway industry were made by Africans. More than 1,000 black scientists are employed at Bell Labs. Six black scientists worked under Einstein on the atomic bomb."

"No race has a monopoly on genius or intelligence or invention. The race of man is only just beginning. There is more than enough room for all of us," says Van Sertima.

## Dark Shades

Dark - yet crystal clear - I see  
Clear, never blurry - I see  
Dark ass night SHADES - but  
ain't nuthin' putted over me,  
cool, wind, little moon - I STILL  
SEE.

SHADEY, creepy, lurking in the  
mist - wearin' my Dark SHADES -  
you wish you were me -  
one time for your mind, line by  
line - I build - downward,  
backward,  
like the devil - I see - YOU.  
Papyrus tint, eyes not  
squint - DARK like me - helping  
my vision.

My duty to spill forth - help you  
see - YOUR THIRD EYE - take  
them damn glasses off - you still  
don't see - DARK SHADES my  
man,  
Dark SHADES. Don't need no  
type settin', no punctuation, syntax,  
I tax - never lax - cuz my shades  
help me see -  
Dark to white, white to Dark -  
take your pick - there lies your  
Third eye.

## Burning Rage

Burning Rage.  
burning Rage, burning Rage.  
Government paying to destroy a  
race.  
Genocide.

Death, planned by the government.  
knowing sitting knowing, doing  
nothing.

AIDS.  
blamed for disease.  
Of a nigga born, lived, died a nigga  
of burdens of society,  
gender of blackness, the origin of  
being king a black man.  
A legacy prophesied birthed and  
died.  
A Nigga, black nigga -

Outraged.  
High Yellow nigga, Dark Brown  
nigga.  
where you at nigga, not where you  
from.  
Of hidden forbidden truths - A  
Nigga Full of Pain.

Violence and hatred.  
hatred towards the other man and  
the brother man.  
Raping of the mind, protecting the  
mentality of being brainwashed.  
- A Nigga Full of Pain.

Lack of acceptance.  
Held Captive in dark gray cells.  
A Nigga, A nigga, A nigga.  
ASHAMED?

Blood boiling.  
weariness, hopelessness.  
starting without a finish.  
Struggles endless struggles for  
Change.

Selling Out your soul.  
dying to escape  
using us to make a profit brother  
man ...  
Burn Great Kings of Blackness  
Burn  
- Dead Gone Nigga ...  
Dead.

## This Month in History

### November 1873 -

The First Black Graduate of Harvard University, Richard T. Green, was appointed to the faculty of the University of South Carolina. The university's white students and faculty left the college.

### November 5, 1917 -

Harry T. Burleigh was awarded the Spingarn Medal, the NAACP's highest honor, for excellence in the field of creative music.

### November 5, 1988 -

Shirley Chisholm, an African-American from New York, defeated James Farmer for a seat in the U.S. House of Representatives, becoming the First Black Woman ever to serve in Congress

### November 7, 1934 -

Etijah Muhammed succeeded W. D. Fard as leader of the Black Muslim Movement in the U.S.

### November 11, 1972 -

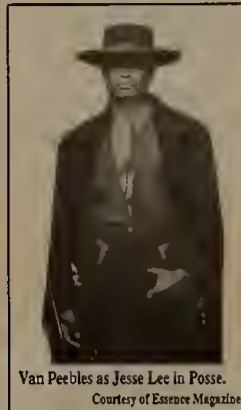
Black syndicated columnist Carl T. Rowan was elected to membership in the Gridiron Club, a prestigious organization of Washington Journalists. Rowan became the first black member of the club, which was established in 1885.

### November 13, 1958 -

The Supreme Court upheld the decision of a lower court outlawing segregation on buses in Montgomery, Alabama.

# Black to history

Filmmaker Van Peebles brings truth to the screen



Van Peebles as Jesse Lee in *Posse*.  
Courtesy of Essence Magazine

By Damola Jegede  
Onyx Staff

"We need to get out of the hood," Director/Actor Mario Van Peebles said in a recent phone interview with WILD AM radio. Well, Mario takes us out of the hood, out of the nineties and into the Wild West in *POSSE*.

Black producers and directors of today serve as griots, relating the rich oral history of Africans all over the world. Griots are familiar to Africans throughout the Diaspora, be it Aunt Lula Mae or Baba Tunde. In *POSSE*, Peebles tells us the story of freed slaves in the old West. Black men were the original cowboys, according to Peebles. He uses *POSSE* to flip the historical script of white westerns and give us the real deal. Yes, folks, gun slinging, hat-wearing,

drinking, gambling black cowboys. While the name *POSSE* gives a contemporary feel to an old Western, the historical significance of African-Americans in the West is skillfully explored and underlined in this movie.

The film, newly released on video, stars Peebles, Big Daddy Kane, Tone Loc, Stephen Baldwin (another one?), Charles Lane and Tiny Lister, Jr. (an oxymoron - the man is huge) as the Posse. Veterans of the Spanish-American War, the Posse is on the run - the villain in this western is their former commanding officer, played dashing by Billy Zane. Zane is a white man outwitted and showed up by black folk and he ain't having it. The movie takes us to New Orleans, Freetown and every place in between.

The main character, Jesse Lee, played by a well-muscled Peebles, is a man with a haunting past. Jesse's ghosts drive him to Freetown, the place of his birth. It was in Freetown that Jesse's father was brutally beaten and slain by the Ku Klux Klan. Jesse ends up in jail on trumped up charges. He serves in the Spanish-American war because his sentence was to fight or die.

Interestingly enough, though the story is set in

the late 1800s, the kinds of struggle seen in *POSSE* hold relevance for today's African-American audience. Viewers learn about the place of African-Americans in the history of the old West and identify with injustices heaped upon black people that are still taking place today.

Woody Strode plays an old-timer telling a young journalist stories of black people in old days of the West. The story-telling frames the movie and makes for a surprising revelation at the end. *POSSE* gets your attention and holds it until the end, with lots of action, a bit of humor, a kiss and a gallant tip of the hat in the end.

Aw, shucks. Peebles has honed his filmmaking skills to a fine point. The gritty quality of the film gives the viewer a sense of antiquity and reality. Shots of the land are panoramic and well-done. The love scene between Peebles and love-interest Salli Richardson is beautiful and done with taste. The cast contributes to the film's quality with excellent performances all round.

*POSSE* is a western with a message. The message comes across smoothly without being overbearing. Viewers will laugh, cry and raise an eyebrow, sigh and even, uh, think. Enjoy.

The Onyx Informer  
wishes you a Happy Thanksgiving.